either by simple exclamations:
hêna (dialect a1): hêñõ (a2, b1, b2): "People!"; or by the kinship term
1. subêhi ♂ - ũfipho (c): "Hey young one. —Father?"
2. tidimeje mandetjena takenaãde kukunjena ũfrige tikenẽe kũ'mkumenẽ (b1) (1): "The manioc is burnt; my brother

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1. It is necessary to define more exactly the manner in which these texts, and those which follow, have been obtained. We have not had the aid of any interpreter. At the time of our stay there was only one, a Nambikwara Indian educated far from his own people by the Jesuit fathers, and whom unfortunately, we could not employ. The Indians in contact with the posts of the telegraph line use, in their relations with the Parecsi or Brazilian employees, a sort of "sabir", formed about forty words, one part Indian and the other Portuguese. This ingenious language, accompanied by numerous gestures, served as an introduction. At the end of about three months we had achieved a grossly empiric knowledge of Nambikwara itself, permitting us to make ourselves understood by the Indians, and more or less to follow a conversation. This result could not have been obtained without the tireless good will of the informants always ready to exchange words (Nambikwara for French or Portuguese) and to develop the obscure points by the use of an appropriate sign language. Working with these methods of chance we have both noted in passing fragments of conversation which were not addressed to us, and collected information by dictation. In both cases, the interpretation of the text was taken up again, afterwards, with the informants. It goes without saying that a meaning established in such a superficial way is not free from inaccuracies which sometimes may prove to be gross. We do not publish them for their literal meaning, often subject to caution, but rather because of the rough impression of indigenous life and atmosphere which they nevertheless aid to recreate. For the transcriptions, we are indebted to Mr. Paul L. Garvin for those which he established with the aid of our travel notes, and which he uses in his "Esquisse de système phonologique du Nambikwara-Tarundé," which appears in the Journal de la Société des Américanistes de Paris, 1948.

[P] fat pieces of meat is a constantly relished dream, even though rarely
[S3] realized. On the other hand, the provisions haphazardly collected are
[S2] considered—and really are—the daily misery. In Nambikwara folk-
[S3] lore, the expression "to eat grasshoppers" (tʃʃere gʃʃige, bl), a
[S2] typically feminine and infantile harvest, is nearly equivalent to the
French "to eat the mad cow" (to rough it). At the same time the
woman is considered a tender and good being, but of the second
[P] order. The language which she uses habitually separates her from
the men and unites her with the children (in the same way that she
collaborates with the children in expeditions of collecting and glean-
ing). We shall see later that this assimilation also continues into the
metaphysical thinking and that, on this latter plan, discrimination
between the sexes attains proportions whose psychological attitudes
are only a derisive indication. It is considered well-bred for men to
speak of women with a pitying good will, and, in conversations be-
tween the two sexes, to address them with a slightly mocking indul-
gence. Certain sayings are heard often among men speaking among
themselves:

[S3] 5. [illegible] (bl)
The children do not know, I know, the women do not know.

and they bring up the group of women (dem, al), their jokes, their
conversations, with a tone of tenderness and mockery. But, of course,
that is only [ST] a social attitude. When the man finds himself
alone with his wife around the camp fire, he listens to her com-
plaints, considers her demands attentively, asks her help in a hun-
dred undertakings. The male line of talk disappears, and gives way
to the collaboration of two partners conscious of the essential value
which they have for one another.

[P] This ambiguity of male attitude as regards women has its exact
[S2] correspondence in the equally ambivalent behavior of the female
group. The women think of themselves collectively, and manifest
it in several ways. In the first place they do not talk like the men.
Even though a sexual language does not exist in the true sense of the
word, in conversation a thousand inflections, shades of pronunciation
are found which are typically feminine. Women articulate badly
and affect a sort of jabbering which is reminiscent of infants' pro-
nunciation. They whisper instead of talking out loud, and emit
sounds with an affected mannerism and precisity which are at times
seductive when they are not exasperating. Thus, in dialect al, they
give words an ending -h instead of the usual -n or -m. They
also pronounce -hitʃo, the verbal suffix which is for men, -hotʃero
or -hotʃero.

198 It is certain that they are perfectly aware of this peculiarity.
562 when one does not understand them and asks them to repeat, they exaggerate maliciously, and more each time, the style that is particular to them, and when one desists, discouraged, they laugh and exchange jokes. They have succeeded. This is especially true of young women who do not yet have children, and of young concubines. The mothers and older women stress these differences less, although one also finds them among this group upon occasion. Besides, the young women like the society of children and adolescents, play and joke constantly with them; and it is the women who take care of the animals in that very human way peculiar to certain South American Indians. All this contributes to creating a special atmosphere around the women, in the interior of the group, at the same time child-like, happy, affected and provocative, in which the men participate when they return from the hunt or the gardens.

462 But a completely different attitude is manifested among the women when they are to undertake some one of the forms of activity which are especially intrusted to them. They accomplish their tasks as artisans with ability and patience, in the solitary camp, arranged in a circle and with their backs to one another, and, during trips they valiantly carry the heavy basket which contains the provisions and riches of the whole family and the quiver of arrows, while the husband walks ahead with the bow and one or two arrows, the wooden spear or the digging implement, looking for the flight of an animal or a fruit tree. One sees these women then, the forehead bound with the tump line, the back completely covered by the wide basket in the form of an inverted bell, walking for kilometers with their characteristic step, [58] the thighs very tense, the knees together, the ankles turned out, the feet turned in; leaning on the outer edge of the foot and moving the hips, courageous, energetic and gay. We give on the opposite page a chart of the division of tasks between the sexes, but this division should be interpreted in a less strict manner than usual for phenomena of this type. Among the Nambikwara collaboration between husband and wife is carried so far that many tasks are done jointly. More exactly, if the man rarely intervenes in feminine tasks, the woman on the other hand (and above all the supplementary wives in case of polygamy) unceasingly aid their husband. We have indicated by crosses between parentheses the cases where a task attributed to one sex is occasionally practiced by the other. Thus, when they are alone or among themselves, the men do the carrying, but they do not carry from the forehead (nevertheless, a[illegible]

[101] 187 648 The Parecí call the Nambicuara "those who sleep on the ground" and ridicule them in other ways. One does not have to remain long among the Nambicuara in order to feel this underlying hatred, mistrust, and despair, which create in the observer a feeling of depression not unmixed with sympathy.

•198 The Nambicuara is the only tribe I have met who speak pidgin Portuguese, which without some training is almost unintelligible. For instance "bastante" becomes mawate, "pequeno" becomes shiki, "grande" becomes pepei, and "criança" becomes pinin. If they wish to compare two things to bring out a likeness they say this thing is the brother of something else.

142 171 Compared with their neighbors, the Parecí and Irantxe, the Nambicuara are taller, darker, and longer-headed. It is very easy, for instance, even at a distance, to distinguish Nambicuara children from Parecí children when they are bathing in the river. In contrast to the light brown of the Parecí skin the Nambicuara skin appears to have an element of black that gives it a dark-gray undertone. Many individuals have a certain amount of wave in their hair, although the waviness may be accentuated by the unkempt matted condition of the hair. Detailed measurements and indexes are given in Appendix 2.[1] The eyes of the Nambicuara are very dark brown, almost black in some individuals, and have a brightness which contrasts sharply with the rather dull eye of the Parecí. The only other Indians that I have met with this brightness of the eye are the Cadiveu. This brilliance of the eyes does not appear to be correlated with health, for even the sick have it among both peoples.

131 The Nambicuara, as a whole, occupy a territory bounded on the east by the Papagaio River and on the west by the headwaters of the Rio Roosevelt and the Pimenta Bueno River. To the south they extend as far as the headwaters of the Rio Juruena and the Rio Kabihlé. To the north they are bounded by a line running roughly from latitude 12°30' on the Papagaio River to latitude 11° on the Rio Roosevelt. Formerly, it is believed, they extended farther northward. The telegraph line runs through Nambicuara territory beginning at Utiarity and ending at Barão de Melgaço in the west. The territory to the south and east 101 of the Nambicuara is occupied by the remnants of the Parecí. To the north of the Nambicuara

[1] [See col. 44 [28 IX-A.]] [p. 83 (a)]